THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Verily I say unto you, that this generation shall not pass till all these things be done" (MARK 13: 30).

No. 50, Vol. LXXIX. Thursday, December 13, 1917. Price One Penny.

SEMI-ANNUAL GENERAL CONFERENCE.

ADDRESS DELIVERED BY PRESIDENT JOSEPH F. SMITH, OCTOBER 5TH, 1917.

(*Concluded from page 774*).

I HAVE just a few little items that I would like to announce:

Since our last conference, the Tintic stake of Zion has been organized, being a part taken from the Nebo stake, with E. Frank Birch, president.

The following wards have been organized, an indication of what I have said to you that Zion is growing, increasing, progressing:

WARDS.	STAKES.	WARDS.	STAKES.
Davisville	Idaho.	Owendale branch	Shelley.
West Warren branch	North Weber.	Hazleton branch	Boise.
Hunt	St. Johns.	Acequia	Boise.
Lovell West	Big Horn.	Beaver branch	Bingham.
Logan Ninth	Cache.	Springfield branch	Blackfoot.
Logan Tenth	Cache.	Upalco	Duchesne.
Aberdeen branch	Blackfoot.	Arcadia	Duchesne.
Gooding branch	Boise.	Jordan	Salt Lake.
Vernon	St. Johns.		

The following bishops have passed away:

John I. Gledhill, Vermilion ward, Sevier stake; Benjamin Argyle, Spanish Fork, Second ward, Nebo stake; John Stevenson, Diamondville ward, Woodruff stake; Robert Heber Beesley, Sunset ward, North Davis stake; Franklin L. Gunnell, Westville ward, Hyrum stake.

The following brethren laboring in the mission field have passed away:

Elder Peter Okelberry of Hazel, Idaho, died in the California mission, at Santa Ana, on May 22nd, 1917, of hemorrhage of the

brain; Elder Enoch Coleman Hunsaker, of Honeyville, Box Elder county, Utah, died September 27th, in the Eastern States Mission.

There are now existing 797 wards of the Church and 38 independent branches, 74 stakes and 21 missions.

In addition to these little items, I desire to mention the fact that a short time ago a number of the sisters of the General Relief Society Board inaugurated the idea of asking for a penny subscription per week or per month as the case might be—I don't know exactly, but I think it was a penny a week—from the sisters of the Relief Society throughout the Church, a contribution to be used to assist in the erection of the two temples now under construction, one in Canada and one in the islands of the Pacific Ocean. In an almost incredibly short time this penny fund has accumulated a sum equal to twelve thousand seventy-four dollars and some cents. It has not been missed by any of the sisters, and it will just add about a little over $6,000 apiece to the two temples, to help pay for the workmen. This principle of the penny fund was inaugurated first in the City of Nauvoo, at the time the temple at Nauvoo was under construction. The suggestion came from Mary Smith, the wife of Hyrum Smith, and was seconded by her sister, Mercy Rachel Thompson. Through the sanction and permission of Hyrum Smith and the Prophet and others, they inaugurated this penny fund. The invitation to contribute was to all the branches of the Church then known in the United States and in Great Britain, and I only need to add that all the cash that was necessary to pay for all the nails and the glass used in the temple at Nauvoo was furnished by this penny fund.

Now, the Lord bless you, and may the work of the Lord continue to grow in your hearts and in your love. There is not anything in the world, nor beneath the Celestial kingdom of God to-day that is of equal importance to this latter-day work that you are engaged in. Receive that from me as my testimony. It is not mine only; it is the testimony of the Lord, and His word that cannot, and must not, be broken, and will not fail, and, therefore, I repeat it unto you and admonish you, my brethren and sisters, in the name of Jesus Christ, to keep the commandments and observe the laws of God, for they are the greatest things on earth to us. Amen.

God has more than one way of reaching the hearts of men. But —and I say it with emphasis—let it not be supposed that music, sculpture, painting, poetry, philosophy, science, or any other thing, can take the place of the gospel of Jesus Christ. There is absolutely no substitute for God's great plan by which He will save the world. He will use the arts and sciences * * * but salvation itself comes only by one route—the gospel of the Lord Jesus Christ. —Orson F. Whitney.

INTERESTING LETTER FROM UTAH.

I OFTEN think of the Liverpool saints, and the many happy times we had together in our Sunday schools, social gatherings, etc. For a considerable time I have thought of writing a letter, but out here in this busy country it is a difficult matter to find sufficient time to devote to this much-neglected art. Although I have been here for nearly a year, I feel that the recollection of my past associations with the Liverpool branch is ever uppermost in mind, and I shall now try to commit to writing a few of my impressions of this far-off land, during my residence here.

Although we have much to remind us that we are at war, yet there is an air of peace and prosperity in this mountain retreat that cannot be found elsewhere. The majestic mountains seem to hem us in on every side, and, if it were not for our ever-increasing taxes, railroads, telegraph and telephone systems, we should not realize that such a gigantic world's war was raging. The State of Utah has risen to the occasion splendidly, and we are supplying in abundance men, money, and food, to meet the heavy demands of this country and our allies.

I am confident that, when history comes to be written, it will be found that Utah has contributed more than her share to the war. Already we have received commendation from high officials, such as Secretary Lane and Vice-president Marshall, who visited us recently.

Centuries ago, the question was asked, "Can any good come out of Nazareth?" With slight variation a similar question might be asked to-day, "Can any good come out of Utah?" The reply is, "Come and see." Considering numerous disadvantages, Utah has made marvelous strides. Something like seventy years ago, this region was written off the map, by explorers, as unfit for human habitation, and it was only the advent of that wonderful man, Brigham Young, and the Pioneers, that revealed the possibilities that were awaiting this choice land, this latter-day ark of refuge.

Brigham Young claimed to be inspired, and when he looked out upon the Salt Lake Valley stretching from the north to the south, his utterance, "This is the place," was indeed prophetic. Well did the poet write:

> "The pride of noble pioneers,
> The land made sacred by their tears,
> Increasing fame come with thy years,
> In Utah, fairest, fairest Utah."

Visitors from all parts of the world testify that he was a wonderful man. Many concede he must have been inspired to do the things he did; others will not go so far, but only give him credit for great foresight.

It was an impressive sight the other day, to witness a full parade of our Utah troops, as they marched through the streets of Salt Lake City, the soldiers led by Colonel Richard W. Young, a descendant of Brigham Young. The rousing ovation Colonel Young and his "boys" received will not be soon forgotten.

The Liberty Bonds, first and second issue, are meeting with great success, as their oversubscription indicated, and as was anticipated by all who know public sentiment among the people of Utah.

Of course, it is most regrettable to think that so much money should have to be spent in war, which means the destruction of life and property. I for one fail to see how it can be otherwise for some time to come yet. At present the spirit of war seems to be poured out upon all nations, but I am very hopeful, deplorable as the present conditions are, that right, and not might, must soon prevail, and that our heavenly Father may control the outcome of events for the good of all. He has not had His say in the matter so far, although many claim they are acting as His agents.

Our October conference was most successful and enjoyable, as conferences of the Church always are.

The various sessions were never better attended, and young and old alike received most valuable instructions from our beloved President and other speakers.

I thoroughly enjoyed attending the meetings, and I noticed that each speaker had a specially-inspired message to deliver to the congregations. It is needless for me to to particularize, as full reports of the addresses have been published through the Church periodicals.

I had the privilege, a few weeks ago, to take a delightful auto trip, with a relative, through the southern part of the State. On leaving Salt Lake City, we passed through some of the following towns en route to St. George: American Fork, Provo, Nephi, and Beaver.

I was much impressed with the barrenness of the country, and I thought, what a task the early pioneers must have had to bring this land, which looked in many places absolutely worthless, under cultivation, and literally to make the wilderness blossom as the rose! Alfred Lambourne, in his book entitled, "The Pioneer Trail," says:

"How hard it is to understand the briefness of time that has passed since this great interior country was practically a howling wilderness, inhabited by bands of savage Indians and penetrated only by intrepid trappers or hunters!

"As we are now whirled along over the Laramie Plains, the Humboldt Desert, or through the Echo or Weber Canyons, reclining on luxuriously-cushioned seats, and but a few hours away from the Atlantic or Pacific seaboards, we can scarcely realize it."

Truly the poet puts it:

"On the Pioneer Trail we're marching
In the footsteps of our sires,
O'er the paths they marked and followed
With their toil and bright camp fires;
Marked so well that all might follow
O'er the steep and rugged way,
Making camp on hill or hollow,
At the close of every day."

I experienced many rugged roads, steep mountain climbs, and passed the camp fires of tourists and wagoners, who loved to pass the night under the canopy of heaven.

American Fork has a population of about 2,000 odd. The country is a rich farming and agricultural center.

Stock and sheep raising is the mainstay of the settlers here. The roads about this part of the country are not so bad as in some places, but judging from the jolting of our little auto, Lizzie, there is room for improvement, and I should like to advise the residents here never to be backward in forking out the dollars to keep the roads up to the proper standard for traffic.

The next town of importance was Provo. It is a beautiful little place, and from my brief observations the name, "Garden of Eden," might be applied to it. Rumor has it that the serpent who entered Eden, and whispered such tempting words to Mother Eve, has been at work in beautiful Provo, and succeeded in turning the heads of many of the fair daughters of the place to a love for millinery and dress.

Provo has a population of nearly 9,000. It is the county seat of Utah County; it has rich pasture lands; fruit is raised quite extensively.

Dairying, poultry-raising, bee-keeping, and mining are also important industries. The manufacturing industries are woolen mills, a candy factory, an iron foundry, and canning and preserving plants.

I observed good banks and up-to-date stores, and a beautiful post office building. As we drove through some of the streets, I was struck with the residential portion of the town with its wide streets, excellent shade trees, beautiful lawns, and homes magnificent in design. For anyone who can spare the time, there is a delightful scenic trip through Provo canyon, which is thought to be one of the most beautiful drives one can take in Utah. I was sorry that time would not permit our paying a visit to the Utah Lake, near Provo, and the fish hatcheries.

The town is snugly sheltered by mountains. The streets are wide, well kept, and clean, and in the center of the place there is a pretty, illuminated lamp and fountain, which at night-time adds to the beauty of the city.

Nephi was our next stopping-place. As we drove in, I noticed the wide streets which are characteristic of Utah towns, with the shade trees, which furnish pleasant shelter from the rays of old Sol. The population of this town is nearly 3,000, and the elevation is upwards of 5,000 feet.

Nephi is an important distributing point for the central Utah territory. It boasts of its flour mills, lumber and saw mills; also of good stores and first-class banking facilities. There are good, hard roads for traffic of all kinds in this locality. There are also good hotel accommodations, and the people of Nephi have the reputation of being most hospitable, and the stranger is made welcome.

Beaver, with a population of nearly 2,000, is the county seat of Beaver County. It appears to be a progressive little city, where farming, sheep and cattle raising are carried on extensively.

St. George—our destination—has a population of nearly 2,000. It is a quiet little country town, nestling among the mountains. The approach to the town winds in and out of the mountain range, and the wonderful light and shade reflected from these mountains, for the lover of Nature, make a lovely panoramic view.

The climate in this part of the State is very salubrious, and during the winter months resembles that of California. Vegetation is much more prolific and varied there, and fruits of all kinds, including grapes, grow in abundance in the open.

The town is beautifully situated amongst shade trees. St. George is noted for its Temple, which stands in a very prominent position, surrounded by well-kept grounds.

The structure was undergoing extensive repairs when we visited the place, but we were made welcome to the building by the courteous officials in charge. I had the privilege of ascending to the tower of the Temple, where a magnificent view of the surrounding country is to be obtained.

I also visited the Tabernacle. The interior was undergoing repairs and a thorough cleaning, in anticipation of a visit from President Joseph F. Smith and party for the conference. Everyone seemed busy trying to make the place look its best in honor of this great event.

I was much impressed with the fine schools, which have been erected alongside of the Tabernacle, and which are equipped with every modern convenience.

I may add that the school system of Utah is one of its strong points, and it is wonderful to notice the beautiful school and meeting houses, which are to be met with in some of the small towns.

Education comes first and foremost here, bearing out the saying that "the glory of God is intelligence." It will not be the fault of those in authority if the rising generation do not receive a liberal education, fitting them for the duties of life.

I may add, that our Sunday schools have a world-wide reputa-

tion, and are thoroughly efficient, from the Kindergarten to the Parents' class.

St. George is the last town one reaches before crossing over into Arizona. After spending a day and night there, we rose at 4 a.m. to make the return journey.

I experienced a succession of thrills while watching the sun rising over the majestic mountains. It was indeed romantic to me, and I felt that it was good to be alive, in the enjoyment of health, and with a feeling of supreme happiness, amidst these awe-inspiring scenes.

While en route, I had the pleasure of seeing coyotes, badgers, eagles, hawks, and jack rabbits, which were very numerous. Flocks of quails often crossed our path during the early hours of the morning, and I wondered if these pretty birds were akin to those which the Israelites fed upon while journeying through the wilderness to the promised land. We had a pleasant homeward journey, through ever-changing scenery, sometimes rugged and grand, at other times, barren and partaking of the desert dreariness.

I thought what a change had come over this State since civilization was gradually forcing itself forward. I was reminded of this on meeting a party of Indians, not in their war-paint, but dressed in well-tailored suits, well groomed, and looking bright and intelligent men and women.

I shall ever remember with pleasure my delightful trip through Southern Utah, and I may be pardoned if I add that I feel proud of the achievement. I have been as far north as Brigham City and visited Willard, Ogden, Kaysville, etc., and on comparing notes with others, I find some Utahns who have seen less of the State than I have.

President Hyrum M. Smith and family are enjoying the blessing of health. The President and Sister Smith are kept very busy with Church work. The young folks are growing apace, and are busy with their school studies. Joseph F. (III.) is the same bright boy that you knew at the Durham House. He appears to be having much better health since his return home. Not long after his return, he was put into the harness, and he now assists in the Sunday school, Mutual, and other organizations in the ward.

My wife and I are enjoying the blessing of health, and we are comfortable and happy in our "Little Grey Home in the West."

I have just harvested my garden crops for the winter, as the weather has been so fine and genial up to the early part of November. We have had a lovely summer and fall.

I am enjoying my work at the new, handsome Church offices. I have many gospel conversations with visitors not of our faith, and they, one and all, express their admiration of our magnificent building, which they class as one of the finest in the United States.

Salt Lake City, Utah. HENRY M. O'GORMAN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 13, 1917.

EDITORIAL.

WOMEN OF "MORMONISM."

It is quite common among people ignorant of "Mormonism," because too prejudiced to endeavor to learn the truth about it, to say that the women in the Church are downtrodden, and are leading a wretched existence. At one time they used to tell us that the "Mormon" women were slaving in the fields, like cattle, and that their lot was one of bondage and degradation.

Less of this nonsense is heard nowadays than formerly, because the absurdity of it is apparent to all who are capable of judging for themselves as to the difference between black and white, or between idiotic gibberish and a connected discourse. But the general impression is still maintained, that the women in the Church are to be pitied for the alleged inferior position that is theirs in the "Mormon" community and home. Nothing is farther from the truth.

Let us make a comparison, even if comparisons, generally, are odious to the weak side of a controversy.

As our readers are aware, those interested in ecclesiastical affairs in this country are discussing a reform by which it is proposed to give the established church a parliament consisting of three houses—bishops, clergy, and laymen. From this assembly the women are to be excluded! Women are good enough to take care of a home, to work in schools, hospitals, banks, railroads, munition works, factories, on farms and ships, and even to sweep the streets, but when it comes to having a word to say in the management of the affairs of the church, then they are placed on a low level and classed among the incapables, such as children under age and persons not responsible.

That is bad enough. But as a reflection on the character of woman, it is not the worst.

Recently, a correspondent of *The National News* advocated the exclusion of women from all kinds of church work, on the ground that they are only scandal-mongers, and that they are setting up a moral standard for young men, which, if adopted, would make them "prigs." We presume this correspondent speaks for others with similar views, and it is evident that those who hold such opinions of women are the ones who should be held up to public view—not the "Mormons."

In the Church of Jesus Christ of Latter-day Saints woman

has always been given a place by the side of man as his companion and his equal in her part of life's work. At all Church conferences she has voted, and her vote has counted just as much as that of any man. As early as 1842 the great organization known as the Relief Society of the Church was formed, years before any woman's organization existed outside the Church. It was to be not only a society for the dispensation of charity, but one for the moral uplift of the communities of which it formed a part. The president was an "elect lady." She and her co-laborers were authorized to "expound the Scriptures, and to exhort the Church," at a time when no women were admitted to the higher institutes of learning, and certainly not to the pulpits as exhorters. The organization of the Relief Society in the Church was the beginning of the great emancipation movement in the world, but in most countries the women are still asking for privileges which the so-called "Mormon" women have enjoyed in the Church since the days of the Prophet Joseph, for in that respect, as in so many others, he was far ahead of the time in which he lived.

The women in Utah to-day have the right to vote on equal terms with the men. They may hold any office in the State, if they can secure the votes necessary for election. They may hold property in their own name, and dispose of it as they please, and the married woman has, besides, the power to prevent the husband from disposing of his real estate, if not agreeable to her, by simply refusing to sign the deed. That is how the "Mormon" women are "downtrodden." They have all the political advantages and all the opportunities that the men have. The schools of all grades are open to them, and they can engage in any profession, any trade or business they may have a mind to. In the Church they have all the work to do which they can possibly attend to, in the Relief Society, in Sunday schools, Mutual Improvement associations, Religion classes, or in the Temples, and in the homes they are queens with more influence in their happy surroundings than many royal ladies have in their monumental, gorgeously-furnished palaces.

In the Church of Jesus Christ of Latter-day Saints the women hold the position which the prominence given them in the Word of God clearly indicates as theirs. All through the ministry of our Lord, devout, saintly women followed Him as ministering angels and supplied His wants, while they received from Him with eager hearts the principles of life and salvation. And then, when His career was ended in, as it seemed, a cataclysm in which all that His followers had hoped, all that they had believed, perished, it was the women who lingered near the cross and near the grave, drawn there by that love which is "strong as death," and, as a consequence, it was a woman who was first privileged to see with mortal eyes, our risen Lord. A woman became the first witness and messenger of the resurrection, that miracle of miracles without which the Christianity of the New Testament

would have to be given up. The Mother of Jesus is specially mentioned as one of the faithful few who "continued with one accord in prayer and supplication" (Acts 1: 14) before the outpouring of the Holy Spirit on the day of Pentecost, for it was undoubtedly her great influence that held the little flock together during that critical time. Others might have been plunged into the whirlpool of doubt, but not she. She, through her unshakable faith, became a center of strength in that hour of prayer and waiting—that dark hour just before the break of day. It was a woman—Lydia—who first received the gospel in Europe, through the testimony of Paul. The Church itself is likened to a woman, the "Bride of the Lamb," and one of the most glorious appearances in the Revelation by John is that of the woman clothed with the sun, standing on the moon and wearing a crown of stars, representing the Church in its glory.

Surely, in view of the prominence given to women in the Scriptures, there is no reason why they should be treated as inferior beings by anyone professing to be a Christian. Men, by honoring, cherishing, and protecting their women, are honoring and also elevating themselves. No nation that does not give to the women the place that is theirs, can advance very far in civilization. The gentle influence of woman and her delicate moral sense are needed for the foundation of character, and the establishment of those customs and habits that are more infallible than written laws, and stronger fences along the paths of rectitude.

This is the "Mormon" view of the great question under discussion. Does it not compare favorably with the false opinion that woman is but a plaything, and, at all events, inferior to man?

J. M. S.

GOD'S GRADATORY PLAN.

SEVERAL days ago, while I was tracting, a woman stated that her church was for children. On further enquiry she informed me that she had climbed so far on the spiritual ladder, and there she stood. Almost instantly the following remark of the Prophet Joseph Smith flashed through my mind: "I cannot believe in any of the creeds of the different denominations, because they all have some things in them I cannot subscribe to, though all of them have some truth. I want to come up into the presence of God, and learn all things: but the creeds set up stakes and say, 'Hitherto shalt thou come, and no further,' which I cannot subscribe to." "I want to come up into the presence of God and learn all things." How can weak mortal "learn all things?" By the doctrines of man or the existing orthodox creeds? No! By the true gospel of Jesus Christ only, can this be achieved.

Naturally, these statements call for the definition and grand purpose of the graded plan established by God.

The word Gospel is derived from the Anglo-Saxon "Godspell," or God-story. The Apostle Paul defines it as "the power of God unto salvation to every one that believeth" (Rom. 1: 16). By searching the law of God we cannot but admit that Paul signified that more than mere intellectual assent is necessary to the salvation of the soul. He meant that a living, not a passive, belief, is essential. This active belief leads to implicit obedience, in accordance with heaven's first law. A few scriptural citations will sustain this view. See Matt. 7: 21-28; Rom. 2: 13; Jas. 1: 22-25; 2: 14-26; John 14: 15. James declares that even "the devils believe and tremble" (Jas. 2: 19). Is their belief a saving one? In the Epistle to the Hebrews we find this comprehensive truth tersely stated, "Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all that obey him" (Heb. 5: 8-9). This is so plain that it cannot be misconstrued. By collating the above passages, this conclusion can be drawn, that the gospel becomes the saving power when it is believed and obeyed.

The definition having been reached, the next question concerning this saving medium relates to the purpose of its institution. Is its scope bounded or infinite? Is it an earthly plan or one existing from eternity to eternity? Joseph Smith, God's instrument in restoring His plan, answers these questions. "The first principles of man are self-existent with God. God Himself finding that He was in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like Himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with Himself, so that they may have one glory upon another (*Times and Seasons*, August 15th, 1844). Just an example, in passing, to draw a parallel:

A self-made business man sent his son to college to gain the necessary knowledge to equip himself for the pursuit of commerce. The kind, loving father reasoned thus, "Now, I had to gain my knowledge by the experience of hard, hard work. Sometimes the steps of the ladder were unstable and I would fall, and have to climb again, this time assuring my position. Having attained my high position in the business world, it will be an honor and glory to me if I can bring my son to the same plane." With this thought uppermost in mind, the father drew plans for his son's career. All the time the father knew that the son must have his own free will in the matter, but still, the only medium of climbing to his plane of development was by this plan.

When the plan was introduced to the son, the lad could readily see the advantages presented to him; therefore, in accordance with

this plan, the boy, after leaving college, started in his father's business in the most humble capacity. He worked in the various departments in order to equip himself thoroughly with all minute details. He learned the feelings of his father's employees, their likes and dislikes, and, in short, gained a practical knowledge along with his intellectual development. The father encouraged his son, and when the latter attained a good general knowledge of the business, the father said, "My son, you have faithfully obeyed all my instructions; now, if you desire, you can establish for yourself."

So it is with man in his race of eternal progression. Joseph Smith reveals to the world that man was co-existent with God, and as God is he can become. The Father climbs the ladder step by step and in His benevolence institutes a way and means for His children to follow. If obedience to the plan is implicit, the attainment is perfection.

In the spirit we, as His children, had attained the college degree; but the tangible and elemental was lacking. This is our second schooling, or coming into personal contact with the grosser elements of God's creation. Man is prone to carp and cavil at God's achievements and go pouting through his probation in mortality, but he can rest assured that all the trials and tribulations that befall him are essential to his eternal life and joy. Adversity is as necessary to the perfecting of man, as friction to the polishing of a diamond; and the result will be identical, as has been written:

"Adversity is like the periods of storm—the cold, comfortless rain, unfriendly to man and to animal; yet from such dread periods have their birth the flowers and the fruit." Nephi, a prophet of the Western Hemisphere, wrote, "Behold, all things have been done in the wisdom of Him who knoweth all things." God knows all, but frail mortal, because of his learning, dares to judge Him, as Nephi further writes, "O the vainness and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves—wherefore, their wisdom is foolishness, and it profiteth them not and they shall perish." He then states that he does not condemn learning under certain restrictions. "But to be learned is good, if they hearken unto the counsels of God" (II. Nephi 9: 28-29). God is striving continually to exalt the weak, mortal creature,. as He said to Moses, "This is my work and my glory—to bring to pass the immortality and eternal life of man" (Pearl of Great Price, Moses 1: 39).

Ponder these thoughts! Can man comprehend the beauties of the gospel plan? No, because "we know in part, and we prophesy in part;" but Paul further assures us, "when that which is perfect is come, then that which is in part shall be done away" (I. Cor. 13: 9-10). The gradatory plan of God will bring to pass this state of

perfection, because it is the universal encyclopædia containing all truth. We cannot comprehend the infinite plan because it rests on the summit of eternity. God's encyclopædia is a loose-leaf patent, capable of having more truth-leaves added to it. Why? Because He is an ever-progressing Being.

These thoughts only touch this infinite subject, but one can readily see that we must not set stakes to cage the "infinite."

The "stone" Daniel saw rolling forth is being felt by the world to-day, although "Mormonism" is not receiving acknowledgment of men for the eternal truths accepted. Thank God there was such a man as Joseph Smith raised up to restore the gradatory plan by which we can surely climb, not grope, to that eternal height of perfect man.

Manchester. LESTER F. HEWLETT.

THOUGHTS ON THE DEATH OF A LITTLE CHILD.

THIS morning I passed the shrouded windows of a house in which a little child was sleeping—not beside her little sister, with gently heaving breast and dreaming the dreams of pure, unspotted childhood, but the sleep from which there is no awakening in this world before the morning of the resurrection. The sweet eyes are closed, the little body is still and cold in the embrace of death.

"And in the midst of life—death!"

She was just a happy, care-free little girl, seldom absent from Sunday school; she was a real sunbeam. Our Lord, ever tender and loving, stretched out His hand and said, sweetly, "Come unto me!" and the little pilgrim went.

I remember, as I stood beside the open grave of my only little brother, saying over and over again, "O grave, this is thy victory, thy victory!" Over the little body it held in its embrace, it had no lasting power; it was those who were left behind that felt the dread sting of death.

The rain fell ceaselessly, as one of the brethren sang of that divine whisper which, when our hearts are very near to God because of the very pain by which they are wracked, awakens for one blessed moment our slumbering memories and makes clear to our sore and weary hearts God's infinite mercy.

Gradually peace fell on my soul, and I could look down on the little white coffin and thank God who, for a little while, had blessed our home with the sunshine of one little face.

Perhaps our boy was all the dearer because he was not exactly an angel, but just a naughty, happy child, who found life a good gift and called the world fair. These little children whom God calls to Himself so early in their earthly pilgrimage, surely have fulfilled a great mission. The world is all the sweeter and better because, for a little while, their pure voices have swelled the great

chorus that daily, hourly, sings praise to Him who sits on the great white throne.

Little Sister Bessie's earthly mission is completed, but away in that place where those who have never heard the gospel dwell, her mission will be continued.

And there is a blessing awaiting father and mother, as well as the little missionary, because they have made her sojourn here a thing to be thought of with happiness, and because they have shown her the way to life eternal.

God help all who are bereaved to say, "Thy will be done!"

Glasgow. ISABELLA BLAKE.

WHAT MUST I DO TO BE SAVED?

DIALOGUE between two pupils of the Hucknall branch Sunday school, rendered at the Nottingham conference, October 28th, 1917:

Gracie: This morning, Miss Lizzie, I am pleased you are here.
Lizzie: You also, Miss Gracie, you seem of good cheer.
Gracie: Oh, yes, I am always on occasions like this.
Lizzie: Why, your greeting reminds one of Paul's holy kiss,
Gracie: Is that so? Well, really, that sounds very nice.
Lizzie: Yes, it proves that true love of the gospel is spice.
Gracie: I realize that, and may this be our aim,
For kind words and actions the gospel proclaim.
Lizzie: Yes, suppose now some person should say unto you,
If I would be saved now, what must I do?
Gracie: My answer, or question, would certainly be,
Do you realize that Christ died for you and for me?
Lizzie: Now, suppose they said, no! they did not understand,
What steps would you take to lend them a hand?
Gracie: I'd preach them the gospel, as far as I knew,
Start at the creation and bring them right through;
I'd tell them how Jesus had died for us all,
To atone for the sin of our foreparents' fall,
Lizzie: That's good, and I'm pleased you are ready to show
The light of the gospel to all who would know.
Now suppose that this person was a Christian so far,
Had read of Christ's doctrine, yet fulfilled not His law.
Gracie: My answer would be, Do you expect full pay
For a week's work, if you work but one day?
Lizzie: They might not then realize your meaning, my dear,
Though to all of our members 'tis really clear.
Gracie: Then I'd teach the first principles clearly and true,
Outline all the works that Christ said we must do.
Lizzie: If at baptism they stumbled, what words would you give,
To show 'tis essential the gospel to live?
Gracie: I'd refer them to John where Christ did explain,
That to enter God's kingdom, one must be born again.

Lizzie: Then there is the reception of the Holy Ghost,
In this, our Church goes a step further than most,
What evidence then would you give for this step,
To clear up the reason we thus far should get?
Gracie: I'd refer them to Acts, and suffice it to say,
The Holy Ghost will be given to all who obey.
Lizzie: To all who obey what? they might perhaps, ask.
Gracie: The words of our Savior, and perform His task,
The teachings we have in our Sunday school here,
The teachings all Christians delight so to hear,
For if we are living the gospel it's true,
Prepared to meet Christ we will be, I and you.
Lizzie: Yes, and now to add to these words, shall we
Sing hymn number nine, "Come follow me"?
(Congregation joins in singing this hymn;
Invitation and welcome, after hymn, to Sunday school).
Gracie: And now 'tis our duty to all you kind friends
On behalf of our school a welcome to extend.
Lizzie: We would like to invite every one who is here
To come join our school, make a record this year;
You'll be welcomed by scholars and teachers as well
So come join our ranks, help the gospel to swell.

DIED IN PALESTINE.

Elder Orial L. Anderson, in a letter dated Norwich, November 19th, 1917, reports that Brother Alick Cushion, of Beccles, Suffolk, Norwich conference, was killed whilst on active service with his Majesty's forces in Palestine, October 17th, 1917. Brother Cushion was baptized by Elder Thomas Edgley, May 16th, 1909, and was confirmed the same day by Elder R. D. Lowe.

He served his God and his country. The deepest sympathy is extended to relatives and friends of the deceased.

FROM THE MISSION FIELD.

For the Absent Soldiers.—President J. D. Hooper reports that the Relief Society of the Leicester branch, Nottingham conference, held a social on Saturday, November 24th, 1917. The object was to raise funds to send the soldier boys a token of love from the saints and friends. An interesting program was rendered, and refreshments were served by the sisters of the Relief Society. The sum of £2 10s. was realized.

Silver Wedding.—On the 24th of October, 1917, the members of the Dublin branch, Irish conference, and their friends, enjoyed themselves at a social given by President and Sister Benjamin R. Birchall in celebration of their Silver Wedding. The sisters of

the Relief Society presented Sister Birchall with a bridal bouquet, Then Brother Fred Baker, on behalf of the branch, presented the couple with a solid silver tier cake stand. The evening was spent in enjoying a pleasant program. Refreshments were served.

Thanksgiving Day.—Thanksgiving Day was fully observed at "Deseret," London (London conference), on Thursday, November 29th, 1917. President James G. McKay gave an interesting lecture, with splended lantern illustrations, of his trip through Jaffa, Jerusalem, Bethlehem, Samaria, Nazareth, Galilee, Damascus, and Beyrout. A large and appreciative audience, consisting of many friends and saints, was in attendance. The entertainment was given under the direction of the Mutual Improvement Associations. The evening proved a financial success, and the essociations realized a handsome sum.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast, Ireland (Irish conference) November 30th, 1917, when four candidates were added to the Church. President Sidney L. Wyatt officiated. Appropriate remarks were made at the service by Elders Alma Moss and Joseph H. Ririe. Elders Alma Moss and T. H. Fulton assisted in the confirmation. The service was well attended by saints and investigators.

Elder Arthur D. Evans reports that a baptismal service was held in the Handsworth Chapel on Sunday, December 2nd, 1917, whereby two were added to the fold. Brother Joseph Clarke, of the Saltley branch, officiated. Brother John B. Ward and President James Laird performed the confirmations.

DIED.

EDWARDS.—At Shildon, Newcastle conference, Ivy Isabella Edwards, daughter of Joseph and Mary E. Edwards, on November 20th, 1917. Deceased was born December 3rd, 1908, and was baptized August 16th, 1917, by Elder Harold L. Browning.

CONTENTS:

Semi-annual General Conference 785
Interesting Letter from Utah ... 787
Editorial:
Women of "Mormonism"... 792
God's Gradatory Plan 794
Thoughts on the Death of a Little Child 797
What Must I Do to be Saved ... 798
Died in Palestine 799
From the Mission Field 799

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.